A Catholic Paper For Che Catholic Home Co Salt Lake De Pro Deo, Pro Patria - (For God and Country)

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SALT LAKE CITY AND DENVER, MAY 3, 1902.

Colorado Catholic, Eighteenth Year.

Leo's Testament to All Mankind

Apostolic Letter of the Holy Father on the Dangers Which Threaten the Church and Society, and the Remedy for Them.

(Translated For Freeman's Journal.)

describing from Last Week.)

has wonder, then, that the church, the continues his divine mission and he incorruptible depositary of his he always true to itself, side by with the children of God are ever sound the satellites of that great may of the human race, who, rebelts was from the beginning to the high has been designated in the might has been designated in the might have prince of this world; and which continues his divine mission and is the incorruptible depositary of his sared pride the spirit of an indeotten in more stormy times, have enemy bunded together, with un-sable crueity and with the most based injustice, for the mad enter-of sullifying the divine work, a one form of persecution failed stantly putting them into practice, under the impression that in so doing
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This seek. the while the had begave of hatred and the spouse of Christ continues has an from age to age, a Caesar-follows, suspicious and tyrannical, loss of another's greatness even with that greatness enhanced its and this Caesarism unrelentingly to the assaults to oppress her librate to assaults to oppress her librate to make the heart bleed to see this often hemmed around with suffice and united sufferings. Yet, making over all obstacles, violence therewise, spreading her peaceful is ever wider saving the glorious timeory of the arts, of history, science therewise, infusing the whole origination of human society with the it of the gospel, who has formed rivilization which has been called indian and which has endowed the one which have come under its leading and which have come under its leading the property of the arts of history, science of rivilization which has endowed the one which have come under its leading the property of the pr

uses the so-called reformation sixteenth century, raising the of revelt sought to wound her heart by waging a flerse war on

is at the prince of this world; and mun the supreme end of his existence is it is that the world in the pres-tion it is that the world in the pres-tion it is that the world in the pres-licent him within the bounds of duty in the law, and of her who preme law to it in the name of God,
entered within itself with unred pride the spirit of an indered to which it has no right. Ah!
ien in more stormy times, have
my handed together, with unlike crustly and with the most
ind injustice, for the mad enterfreezes the handful skepticism, which
freezes the handful skepticism, which
freezes the handful skepticism, which faith? A frightful skepticism, which freszes the heart and stiffes every mar-nanimous aspiration of the conscience. Unhappily these fatal doctrines have,

were resorted to. The Roman is for three long centuries abustor three long centuries abusmarker throughout every one of
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Great and powerful states are constantly putting them into practice, unter of hothers and unity,
and the properties of the conscience.

Unhapplity these fatal doctrines have,
as you see, venerable hothers, passed
from the domain of ideas into every
day life and the public order of things,
Great and powerful states are constantly putting them into practice, unter the impression that in so doing
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an influence with equity in their the enjoyments and stimuluses of life, was gentleness in their customs, the sharpening his thirst for pleasures, his section of the weak, compassion for cupidity for wealth, his avidity for poor and the unhappy respect for quick and extravagant gains, without tight and the dignity of all, and any regard to justice, inflaming his consournt upon all this as far as is ambition and his passion to gratify it remains in the midst of human turbable in the midst of human turbable has pacefulness of civil life with howe from the best harmony belief authority, and a general licentiousness which brings with it a real de-cadence of civilization.

Are we exaggerating the unhappy consequences of this grievous disturb-ance? No: for the reality before us church in periods nearer to ance? Not for the reality before us not less than in the middle lends only too much confirmation to in ancient times, involved in our deductions, and it is clear that unless the evil be repaired in time, the buser of civil society are tottering, and the very principles of right and eternal morality are being unhinged. All parts of the social system, beginning with the family, have already suffered much, and the family have already suffered much, which gathered the nations of the social system, beginning with the family, have already suffered much, which gathered the nations of its powers, has laid a sacrification which gathered the nations of the powers, has laid a sacrification of the powers. gathered the nations hand upon the conjugal bond by de-internal wings in one priving it of its religious character; it from through the har-insured, doubled the ural rights of parents in the education dins it insured, doubled the their prestige and their giory.

In their prestige and their giory.

In their prestige and their giory.

In the reformation introduced the stability of marriage to the stability of marriage by affording legal sanction to the illustration of the stability of marriage by affording legal sanction to the illustration of the stability of marriage in the started license of divorce. Everybody started license of divorce. Everybody started license of divorce. Everybody to not use in the started license of divorce. Everybody started license of divorce. Everybody the started license of divorce. Everybody started license of divorce. Everybody started license of divorce. Everybody the started license of divorce. Everybody starte spring, neglected or perverted by the bad example of their parents, or by poison administered to them by an of-

bad example of their parents, or by posen administered to them by an ofcontinuous doubts and denials even in
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RIOT OF RUSSIAN PEASANTS.

Threatening Letters.

whole region is terrorized, and ad-paners and stewards are fleeing sates. The feat is increasing that harson and other towns will be at-Some of the authorities are forgetfulness,

showing weakness and pusillanimity, while others are cruelly vigorous, and Government Officials Receive Many are causing wholesale floggings of per-

The agitation at Moscow is so serious that the czar has relinquished his interest in the Politava and Kharkoff provinces in the Politava and Kharkoff provinces where 18,000 are reported to be latingaring in riots have already and edition of spending the Russian Easter there. The ministers including M. De Witte, the ministers including M. De Witte, the minister of finance, continue the province of the minister of finance, continue the province of the minister of finance, continue the minister of finance and the minister of finance and the minister of finance and the minister of the minister of finance and the minister of the minist

"So much the more need for constant, persistent, unswerving prayer. We must take heaven by storm. It is only the violent who bear it away. When I came here many years ago, the Catholics of the place were just as you have described your parishioners—utterly indifferent. I am sorry to say that a succession of inworthy priests, to the number of three, had done more than Time breathes its mists on the vast ocean of ages, and rolls along the sur-face, the dark, impenetrable fog of

ENGLAND WILL PAY IF BOERS WILL ADMIT THEY ARE DEFEATED

NEW YORK, April 30.-W. Bourke Cockran, who has just returned from a trip to Rome, Egypt and London, said that, in his opinion, if the Boers will make an oral proposal of N that, in his opinion, if the Boers will make an oral concession of defeat, the English will pay them almost any sum to restore their destroyed homes and repair the ravages of war. In other words, he said, England is ready and anxious to pay a large amount of money to bring about peace in South Africa.

London, April 30.—The officials of the foreign office say they do not expect definite news regarding peace much earlier than a fortnight from date. Meanwhile, they consider the prospects favorable. The question of amnesty to the Cape rebels is understood to constitute the obstacle at present.

The war office received dispatches from Lord Kitchener today, but he made no mention of surrenders.

Operators on the stock exchange were busy with peace rumors, but they were all very intangible. The Boer commandoes were said to have surrendered. This, later, was supplemented by the New York report that General Delarey and three commandoes had given themselves up. As a matter of fact, Delarey arrived at Klerksdorp April 24, and his commands, under General Kemp, were arranging to hold a meeting westward of that place during the present week. A dispatch from Pretoria, dated today, announces that Secretary of State Reitz of the Transvaal has had a meeting with Commandant Ryers in the Petersburg district, but that the result, if any, is not known.

An of cial estimate of the total cost of the South African war to March 31, 1903, places the amount at nearly £223,000,000.

Pretoria. April 30.—In pursuance of an understanding reached by the Boer delegates at the conference recently held here, the delegates are busy visiting the burghers in the field.

General Botha, the Transval commander-in-chief, Acting President Schalk-Burger of the Transval, General Delarey, General Lucas Meyer, commander-in-chief of the Orange Free State, and General Dewet have each taken a separate district for the purpose of conferring with the commandoes as rapidly as possible. After these conferences a general meeting has been arranged for at Vereiniging, Transvaal, May 25, when a final decision is expected.

It is believed among Boers who have surrendered and other well informed persons that the peace outlook is favorable.

BISHOP'S MAY DAY JUBILEE



RT. REV. JOHN LANCASTER SPALDING.

Peoria, Ills., the silver jubilee of Bish-op Spalding is transpiring. Mention of the event is found on the page devoted the event is found on the page devoted

and in particular to the citizens of Louisville, where the years of his memorable prestly life were passed, is on the eve of his silver jubilee in the Episcopate. For a twelvemonth or more, the event has been Joyou: ly an-ticipated; it will occur on Lady day, the first of May. The bishop of Peoria, the Right Rev-erend Dr. John Lancaster Spalding, s

too well known to need more than a passing mention. His name is a housepassing mention. His name is a house-hold word in Kentucky, and a happy memory in Louisville. Twenty-five years of saccrdotal labors have a meanyears of saternoon more and the saternoon ing; twenty-five years of episcopal burthens, with their cross-laden bonors mean much and more. All these have accumulated upon the bishop of Peoria Kentucky, the former nursery of bish-Kentucky, the former nursery of bish-ops, has begotten and reared for the

Mustard Seed

A young priest was complaining to

an old pastor of the apparent failure of all his efforts to quicken the plety and improve the morals of his charge.

"Ah, yes! I know you have a great deal to contend with," said the elder man; "but you must not be so easily discouraged. The conditions are about the same I encountered here over forty

years ago. I, too, was on the point of despairing, when suddenly the clouds

opened, the sun appeared, and gradually things took the shape in which you

now see them."
"And very good shape it is, sir," rejoined the younger priest, "You have
the model congregation of the diocese
for its size. We all know that."
The good old priest folded his hands

editatively for a moment, then lifted be biretta from his white hairs, and.

looking upward, answered:

"Thank God, my labors have been singularly blessed! But tell me: do you pray a great deal and with confidence

in God's promises? Are you a devout client of his Blessed Mother?"

The other smiled. He was modest.
"Yes, Father," he replied, "I do pray of course; but latterly, I fear, in great

ouragement. My people are utterly ferent, it seems, to me."

see them.

The Grain of

At this writing (May 1) in the city of church none more illustrious than John

to church news. The Catholic Record of Louisville, Ky., pays this tribute to the distinguished prelate:

A prelate very near, and peculiarly dear, to the Catholics of Kentucky. cessful administrator, the beloved bishop, and the ever watchful shepherd.
His name is co-extensive with the
length and breadth of the land, and his
fame is none the less abroad.
Such, in very brief, is the bishop of
Peoria, whose jubilee is at hand. His
is a merited one. It is not only the
fullness of his Episcopal years, but
the crown and fruition of his unremitting labors and falents.
In Louisville, his briestly years were

In Louisville, his priestly years were beneficent years; they bore blessed fruit and are not forgotten. In the humble, unpretending and gifted young priest and man of God, who so con-stantly and brilliantly filled our pulpits, and drew so many benighted souls heavenward, all predicted the eminent future time has but verified. Ken-tucky greets him, and honors him, and congratulates him.

of affairs. The bishop, a good, fatherly man-a man without guile, if ever there was one, and, therefore, slow to be-lieve evil of others, especially of the children of his household—had undoubtedly been too lenitent in those missionary days, when priests were so badly needed. The result was that several families had gone over to the Methodists, who were very strong in the town at that time. "Well, I labored for months without

avail. Mass was but slimly attended; the children went to the public school-or district school, as it was then called. I never had more than two or three communions on Sunday; and, so, like yourself, I began to grow discouraged. Soon after Christmas I organized a Sunday school, which was also poorly attended. There were, perhaps, twelve children. The time for preparation for first communion drew were six children eligible-four and two girls. These I took daily for instruction, Among the six were two boys—great friends, bright little feland very attentive to my teachings. They were not much over ten, and were the youngest of the group; still innocent—I could see it in their eyes. "One day the thought suddenly took possession of me—suddenly. I say after

possession of me-suddenly. I say, after I had knelt long in thanksgiving after mass—that I would ask the prayers of these good children for my particular intention. Our Lord cannot resist the entreaties of a pure, fervent child. I did so: they promised to pray with all their hearts. The day after first communion they came to me.

"'Father,' said one, 'we want to be very good boys after this, and we are going to ask you if we may come every Sunday afternoon and tell vou about what we have done during the week, good and bad."

"Who put this idea into your heads,

Who put this idea into your heads, boys? I asked, in surprise,
"No one, replied the spokesman,
"We just thought it would please Al-

we would keep on trying to be very good, now that we have made our first

communion. The permission was gladly given. The boys came regularly. They told their little tales: and, in turn, I gave them further instructions and related inspiring incidents in the lives of the saints, which they later reported to their young companions and in their homes. After a while one of the mothers came to thank me or the care I was taking of her boy and offered to take sharge of the altar. The next week the other mother made her appearance, and, not to be outdone by her neighbor in good offices, kindly volunteered to sweep the church once a fortnight and wash the altar liness. Soon came other mothers, asking that Soon came other mothers, asking that I take their boys under my wing for special instructions, the good conduct of my little missionaries had so edified

"It was then I reorganized the Sun-day school, which had after the first communion days become a thing of the past. The children did really well, and past. The children did really well, and very soon a proposition was made to introduce the sisters for the girls, I offering to teach the older boys in a day school. The people came forward with alacrity: land was glyen; an abandoned, but excellent house bought and moved for the accommodation of the sisters, one-half of which was devoted to school nurposes. With the advent of the sisters plety increased. Men and women returned to their religious duties; the Confraternity of the Sacred Heart was established; every Catholic child in the parish and many Protestants came to the school. The people were generally well-to-do; a small monthly fee was charged. From the first our efforts in behalf of Catholic education prospered well.

lic education prospered well.

"And thus you see, father, how won-derful and admirable are the ways of God. At the very moment when, huhanly speaking, we are ready to give up the struggle, when we can se appears. He has been gauging our all the time; he has been gauging our faith, measuring our hope. He knows how long our poor weak natures can stand the strain; he is ready at the proper moment; the whole prospect is changed, and in so simple a manner. Today I am the paster of a truly Catholic people; I love them and am be-loved by them: they are among the most respected and honerable of the whole community. And it all came, I truly believe, from the earnest prayers of two little uncorrupted hearts, all from the grain of mustard seed planted by those innocent souls in the wonderful grace of their first holy com-munion."

The young priest looked at the venerable man before him, sublimely un-conscious, in his childlike humility, that his own had been the hand which had really sown the prolific grain of mustard seed, watered and increased by the piety of the two children upon

by the plety of the two children upon whose nure souls he had once gently haid part of his burden. But it would have been cruel to disturb that humility, and the young man said:

"Yes, it is a wonderful story of the providence of God. It has given me strength to begin anew. And what became of the two boys, father?"

"One is the head of a fine family—father and grandfather now to as handsome a flock as ever any shepherd handsome a flock as ever any shepherd could boast; the other has long been a zealous Franciscan. I wanted him for my own aid and successor, but God ordained otherwise. The religious life claimed him; he is one of the most

successful missionaries of the order in America."-Ave Maria, COCKRAN'S VISIT TO POPE. Says His Holiness is Stronger Than

Five Years Ago., London, April 22.-W. Bourke Cock ran of New York, who sails for the United States tomorrow, described to-day his recent audience with the pope.

"It was five years since I had see his holiness, and I rather dreaded this visit lest I might see some of the cruel

inroads of age: To my astonishment I found the pope to be stronger, mentally and physically, then when I first saw him. The accuracy of his memory, the sweetness of his voice and the brightness of those wonderful eyes seem to have been accentuated rather than desirable by the intervening than diminished by the intervening five years.
"His holiness expressed, as he al-

ways does, his great friendliness for America, and exhibited a keen knowledge of American affairs. Nothing re-latinfg to the Philippine Islands or to politics was mentioned; our conversa-tion was almost exclusively upon extion was almost exclusively upon ec-clesiastical matters. The pope referred to the address I made in New York upon the occasion of his jubilee, in which I endeavored to point out the logical right of his authority and his infallibility. He took up this theme, saying how deep was his thankfulness to the hand which continued to sus-tain him in fulfilling his great duties, and how as the years passed his realand how as the years passed his realization of responsibility increased. 'Yet,' added his holiness, 'I feel very number of three, had done more than mighty God and make you glad, father, deeply that all the decrees I may make anything else to bring about this state who have taken such pains with us, if are as equally binding upon myself as

What is Contained In Vow of Poverty

Meaning of "Nun" and Explanation of Religious Orders of Women --- Why the Vow of Poverty Contradicts the Materialistic Spirit of the Age.

because of their poverty, are unable to provide for their own wants. All alike, regardless of their special avocations, to be entitled to the name nun, must, in the Catholic sense, have made the three vows already mentioned.

few imbibe the Christian spirit of the Good Muster, whose counsel to the young man was, first "to sell what he possessed," and secondly, "distribute the proceeds to the poor." Voluntary distribution of accumulated wealth, apart from the counsel of Christ, seldom reach the poor. The colossal fortune of Cecil Rhodes will not lessen pauperism in England, or alleviate the squalid wretchedness that infests the garrets of London. Andrew Carnegie garded the world alone worth living London. Andrew Carnegie disposed of his possessions and distrib-uted millions, not to the poor who created his wealth, but for the artificial wants of those who were not in need, and could supply their own immediate wants. England, with its rich aristocracy, has more than a million peopersons who go to bed at night without knowing how or where they may secure the necessaries of life on the mortow. Not one in the million will be benefited by the munificent gifts of Phodes or Corrections. Rhodes or Carnegie

Rhodes or Carnegie.

Christian socialism, which not only makes voluntary provisions, but binds itself by a vow to love and respect the poor, is the only real, true, practical and effective sympathy. What is Cecil

(Written for the informountain Cathoile.)
In your last issue, referring to "questions asked at non-Catholic missions," the first propoudnded is: "What is a num?"
In the wide acceptation of the term, num is applied to any member of a religious order, that is, when a number of females live in retirement and according to certain rules. Derived from the Sanskrit nana, which is the equivalent of mother, it meant originally a term of respect. In its strict acceptation, it refers to a woman who consecrates her life to God under three vows—poverty, chastity and obedience, and lives in a convent, subject to certain rules.

Religious orders, which mean an association of convents that acknowledged: First, a mother-house, and, secondly, a general superior, date from the tenth century, and are divided into active and contemplative. The former devote their lives to teaching, preaching, nursing the sick and looking after the wants of the aged and feeble, who, because of their own wants. All alike,

vow that is contrary to all human in-clinations, and will add that it is rarely carried out. Hence the conclusion that being unnatural, it is a superstition. One of the strong impulses of human nature doubtless is greed or avarice. That cannot be suppressed by natural means. Over and above the natural means, Over and above the natural comes the supernatural, whose aim and end are to gain a victory over the pas-sions, and subject them to reason. The will stands between reason and the senses which act upon it in opposite to be entitled to the name nun, must, in the Catholic sense, have made the three vows already mentioned.

The vow of poverty means love and cespect for the poor, and is directly antagonistic to the prevalent spirit of the age. Poverty, in the abstract, has no real existence, and can be seen only in individuals or families who try to eke out a miserable existence on a mere pittance. The world hates poverty, and considers it an evil, rather than a blessing. A kindly, generous feeling often displayed does not diminish the hatred of poverty, or disrespect entergistimately, the temptation is to obtained legitimately, the temptation is to obtained ings money is needed. Hence cupidity, in a secondary sense, becomes natural, and if it cannot be obtained legitimately, the temptation is to obtain it unjustly. The intellect discerns the unjust method, advises the will, already won over by the senses. Then comes the supersystem of the senses. often displayed does not diminish the hatred of poverty, or disrespect entertained for the poor. Hence a vow of poverty, which disreally means that poverty is preferable to riches, and that the poor are more envisible than the rich, is a lost virtue.

Not only is poverty a lost virtue, but it is unintelligible to our age and country. Born in a Christian land, surnounded by Christian influence, how few imbibe the Christian influence, how few imbibe the Christian influence, how few imbibe the Christian is discussed by the senses. A vow to uttain that end and more, though opposed to human inclinations, is, under the light conditions of the young man was, first "to sell what he possessed," and, secondly, "distribute the proceeds to the poor." Voluntary distribution of accumulated wealth.

for, died and jost all happiness. A yow to resemble the former, L. e., a volun-tary sacrifice of what the world holds most dear, cannot, in the Christian sense, be opposed to reason. To the sense, he opposed to reason. To the senses, yes, but to the true Christian spirit, never. Whether rarely carried out or not, does not aftent the princi-ple. No one is perfect, no age has been perfect. Christ, in directing the young man what he should do perfect, told him to sell what h sessed and give it to the poor. A vow of poverty is in line with this evangeli-cal counsel, and the first distinctive feature of a nun.

FELIX CULPA. (To Be Continued.)

humility the pope portrayed the impersonality with which he endows his great authority, referring to which he save mankind by pointing to the road of salvation already marked out by the

A PRIEST INVENTOR.

An Italian Pastor in Denver and His Ingeniues Contrivance. From time to time brief mention

has been made in the Catholic and secular press of an Italian priest in Denver, the Rev. Felix Mariano Lepore, who is making a reputation as an inventor of great ingenuity.

Father Lepore's inventions are all very practical. They include a hospital bed, with an ingenious rack and pinion device for raising a patient in my position; a salt and pepper shaker, which gives either condiment at the will of the user; a fire escape, a curious shot-tower and a walking beam contrivance for the conservation of power, which amounts almost to a perpetual notion machine, but on which, nevertheless, the United States has allowed

Father Lepore left Denver April 20, for a first visit in ten years to his home in Italy. He also expected to stop in several castern cities and will ry to sell some of his patents.
"I shall be gone three months, or

ven more." he said to an interviewer before his departure, and I hope to get to Rome and to see Pope Leo once more. I saw him last on April 17, 182 two days before I sailed for this counry, and he gave me his blessing on

man in more ways than one. He is the friend and counselor of every Italian in Denver, and boasts, with reason able pride, that there are now only three cases of poverty in his parish.

ARCHBISHOP RYAN

Has Ever Been the Especial Friend of Indians and Negroes.

President Roosevelt has appointed the Most. Rev. Patrick J. Ryan. D. D., archbishop of Philadelphia, Pa., to the vacancy on the board of the Indian commission, caused by the death of the Boston Pilot,

upon the humblest member of the church.'

"With howed head and wonderful connection with the national adminishumility the pope portrayed the im-Catholics have been by far the most numerous and successful agents in Christianizing and civilizing these wards of the nation. President Roosevelt, however, is to be congratulated on making even this eleventh hour recognition. A Philadelphia Protestant thus expresses the general sentiment on the appointment in the appended letter to the New York Sun: "Permit a Protestant to offer congratulations to the president of the United States and the citizens of the United States, irrespective of politics. atholics have been by far the me

United States and the citizons of the United States, irrespective of politics, creeds or colors, on the appointment of Archbishop Ryan of Philadelphia on the board of Indian commission. No man ever lived in Philadelphia that was more loved and respected than the great and good Catholic bishop. Jew and Gentile, Protestant and Catholic, believer and sensetic man of all the believer and sensetic man of all the colors. believer and agnostic, men of all po-litical parties, of all colors and races,

litical parties, of all colors and races, unite in praise of this good man.

"On the occasion of the President McKinley memorial meeting our Academy of Music was packed with the leading men of every class and every ureed. Several statesmen and jurists spoke with uncommon eloquence, ex-Attorney General Wayne MacVeagh among them, but it is the speech of the archbishop of Philadelphia that will longest be remembered by all who ongest be remembered by heard it on that lamentable day when

our beloved president was buried.
"Not only is Archbishop Ryan the most eloquent orator I ever heard, and I have heard many such, both here and in England, but he is one of the saint-liest and wisest of men in the City of Brotherly Love. BIDDLE." Archbishop Ryan has long been known as an especial friend of the in-dians and negroes. He was the guide

charitable work among the Indians and The impression which he made on an observant colored man us the friend of these neglected races, was strikingly shown in the will of Colonel John Mc-

kee, on which the Pilot commented editorially last week. This great archishop is further commending himself to the confidence of the colored people by his disinterested attitude in the matter of the McKes millions, and his con-sideration for the claims of the rela-tives whom the will almost broves.—